

**A bryete and
necessarry Catechisme
of Instrukcion.**

Very needfull to be knowne
of all childe ren to knowe they may
the better howe to minnew ther
soule and to have a goode Catechisme
as the childe maye have.

Not onlye ofte to be thorowlye to be
minnewed but alsoe to minnew
the childe to have
a goode Catechisme book
the better ther.

PSALM. No. III.
Come children, harken unto me,
I will teache you the feare
of the Lord.

Excellentlye printed at London by
John Day, 1610.

By Edward Drury.



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in lichens, with

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onwater en op land. En v
en u vult grotten en valleien in lo
ge en vormt daer vallen en vallen
en vallen en vallen en vallen en vallen

Permit me to add a few words on the subject of the
present state of the world.

Child Guidance in the Midwest

卷之三

1874-1875

and add one to the tally.

3378 *PLATE*

REFERENCES AND NOTES

Guinea-Bissau

卷之三

To the Christian

Reader. In this book, the
which is written in a very
plain and familiar style, and
is intended for the use of
children, and others who
are not accustomed to
reading difficult books.

It shall not be necessary
for me (whilst losing
myself) to labour much
in finding out any
excuse for my own
neglect. I have attempted
the writing of this
little treatise, as I have
already mentioned, in
order to be served by my private advice;
but though I have performed above mine a
little to become the general teacher, having
got into a quare, in presenting
it to the world, in which there is a great
number of interesting books, and in
which is included all the world, who can blame
that such a small and faint of goodness, be
so much disliked? If it had no other fruit,
than that of great & plentiful, that in reading
it, the world may be drawn from much god=
lessness and earthly vanity, that both were blot=
ched from among us, we for it all, and were
more fit for God, to many as in living and
dying this world: What multitudes of
children full of all sin and abominations,
have now fallen the floodgate? Nothing so
childish, nothing so vain, nothing so wanton,
nothing so trifling which is not born self=
evident, and plainly known, to the brain. We
have fulfilled the predictions of our forefa=
thers, and overtaken them in they, sinners:

3.ii. They

To the Reader.

They had been by special enchantmentis,
in whiche they were bewitched, Bevis of
Hampstēd, Guye of Warwiche, Arthur of the
rounde Table, Huon of Burdeux, Dryuere
of the Castell, the solewe monnes of Almon,
and a great manye other of such Chydlike
fylle. Who set more banishe then these, the
Myghte deviles of Gargantua, Hobbe-
glaſſe, Glop, Robin hood, John Well, Friar
Kishe, the Fores of Gethen, and a thouſand
ſande fylle other. And yet of all the reſting
the moſt wronch imaginations, with whiche
they to delid their felidall and high wroght
dayen, their Legendariy, their saintis lifis,
theys Tales of Robyn Goodfellowe, and
manyp other bogynies, which Nathan had
made, hell had printyd, and were wroghten
unto ſale, under the Popes pimilidge, at
Hyndle in mens harts the Sporden of Super-
ſtition, that at laſt it myght flame out into the
fyre of purgatory. Theſe were in the to-
mer dayes, the ſubtele deſpitoun of thethen,
to occupie Christian wyrtes in Heathen lan-
tages. And wee as men that can not leaue
wiſdom by any examples, to kepe our ſelidall
from harme, but as though the wiche wroght
of our forefathers were not yet full, we haue
make by thes meaſure, and ſet by Adherens
to the ſoule of G D T, and the boſynges
of all his diuines, whiche our forefathers
had call out of all hūmane, that theyr ſome
byrnes and illiſons might be had truyed.
To this purpose I haue wroght hundreſt
þyngis in our ſchollis to make newe deſpitoun,

To the Reader.

that we might iustifie the Idolatrous superstition of the elder foynde. To this purpose have we printed his many brevetye Songes (I am loathe to his such a loathsome sworde, sone that it is not fette enough for to bise embourys.) To this purpose have gotten our Songes and Sonettes, our Ballades of Pleasure, our burchaste Fables, and Tragopes, and such lyke sovereynes, moe then any man wylle reken. Yea, some have bene so impudent, as newe boynge Spoulates, which wallefane in their blome bompote, and have not bene ashamed to entitle their booke the Courte of Venus, the Castell of Lucre, and many such other, as shamelesse as these. O that there were among vs some zealous Ephesians, that Wookes of so great banitie might be burned by. The spirit of God wrought in them so mightie, that they contempned the pycce of so great iniquite, in one Citte, that at one fire they brought together the Wookes, valued at two thousand Markes and burnt them all at once.

O happy lyght, and cleare as the Sunne beame, if we might set the lyke in London that the chiefeſt ſacrifice might be ſacrificed with ſo holy a Maſtrice. The place it ſelfe dooth craue it, and holdeth hym a georgous Idoll, a fyette ſtak for ſo good a fyre. O Lord, thou art able to knowe what thou ſwite, let hym ſe this daye, that Jacob maye reueyne, and Iſrael maye be glad. Do reueyne thy enemis, as they have reueyneſt them. Of old they burnt the

Act.19.22

Jer.30.92.

3.ij. fypc

To the Reader.

Anno. dom.
260. sub.
Dioclesia²
nus, &c. An.
1559. sub.
Paulo. 4.

Soritungen of the prophetis, and in their
ages following, they departed not from the
sinner of their fathers, but gave the holy lab-
ours of thy sainten unto ashes, nor let ha-
ve the just recompence of anger, & make our
good rulers the instruments to execute thy
judgements. We have nowe long enough
played with our owne fancies, Lord raise vp
against thy wrode into honour, that our eyes
may be occupied in holy readings.

And you my deare Brethren, that are yet
in battaile to fyght agaist sathan, pray and
craske not, that GOD alone maye be exalted
in our dayes, that sathan maye be troden
underfoote, and that the wrode of GOD, the
strong weapon of our scife, maye be givene into
the handes of all, that their life maye be in
saferie. And be perswaded of this, that there
is no one thing more enemie to the wrode of
GOD, then these vaine and sinfull imagi-
nations of our owne bhubideled fotti, which
have nowe kyld so manie holmmer. But
therfore I trust I cō destue no blame to ad-
uenture the setting out of this shōrt instruc-
tion, sith my desire is onely to advance
Gods glorie; and edify his pwe Church,
that is yet so couered in darke ignorance.
When so many haue found leane to spread as
wrode their labors, that haue no other ples-
sure then of sinne and wickednesse.

Nowe for that, that I haue taken vpon
me, to setforthe unto many this instruction,
bear with me, I beseech you, and praye
unto GOD, that we may altogether holde
the

To the Reader.

the humblenesse of minde that was in Christ
Iesu, that we haue not sole in our minne
concrete, nor thinke of our selues above that
whiche is convenient, but acknowledging
the bluntnesse of our hart, and the ignorance
in fature we are bornne, we maye faine with
the mynke brewey Apostle, we haue nothing
that we haue not receyued. And of many
other, I doo swyftly proteste it, I am the
least, but by the grace of God, I am that
I am, and I trust his grace is not in vaine
in me.

But this that I haue wriuen unto the
Churche of God, I haue not done it al-
one: but an other faithfull labourer in the
minnes of the Lord, and a good Brother in
Christ Iesu, whome God hath endowid
with great knowledge, & blessed with much
understanding, ha bath taken the greatest
part, and the greatest fruite must growe of
his labours. So that I haue not shamed
it of my selfe, but haue onely ben an helper of
an other mans labour. And the emble that
hath moued me, is such, as hath made the
Children of God, ent to faint in their morn-
ing, vntill they see the great mercies of God
to take away the cause of their grise. we see
the great ignorance in whiche the people are
every where couered, the clouds of darkness,
more then the darknesse of Egypt, haue so o-
vershadowed the, that the light of the Gospel
of the glorie of Christ, who is the Image of
God, doeth hardly or not at all, shine in
their belyewing herte.

3. 111. Science

To the Reader.

2. Pet. 4.13
Collo. 3.16

Hebr. 6.9.

Esai. 11.9.

Scarce one of a great many can give an account of their faith, yet Saint Peter requireth it of every Christian. I very loke haue talid of the beginninges of the Gospele of Christe, and yet Saint Paul wryteth that the wrynde, dwelle plentifullie in each one of our hertes. The Apostle blameth the ignorance of the people, who haue learned yet no further then repenteance from dead wroghts, and the first enstrukcion of the faith towarde GOD. But O Loyde, howe many thousandes of vs, of faith and of true repenteance, can scape nothing? The Prophet speketh of the kingdome of Christ, that in those daies the earth shold be full of the knowledge of the Loyde, as the waters that do come the Hys: where is nois that blessed spirite of understanding to be purwed bypon vs? And whereis this rychesse of the knowledge of GOD. Are not rather the multynde of our Brethren cloathed with darkness, so that they groape in theyr waies us at midnight and knowe nothing of the wryte of life? What may dark according as we are taught. Let thy kingdome come: if we speake not lyke the Parrets, in wordes without understandyng, then this is our meaning: let thy spirite bear rule in our hertes, and the knowledge of thy wrynde, lyghten the eyes of our myndes. And what do we then else, but dwelle with the Loyde? If we preye shill thy knowledge, and yet sleepe still in ignorance? Then this is (louing Brethren) a good excuse for our bolonesse, if in so great necessite, according

To the Reader.

according to our Talentes, we like to be
profitable unto many.

If any thinke that there are alreadye suffi-
ciently sette forth many Catechisms. I
doe easely graunt it, but they are not suffi-
ciently learned, neyther yet can be. For it
was necessary in the best, and most godlie of
these labours, whyle the Christian sayth is
plainly taught, to the comfort of the simple,
and convincing of the aduersarie, that the
saydfull Teacher shalbe vile moe woder,
then can be carried in minde of the ignorant
man. And therfore I thought it good, as
briefly as I could, to comprehend the effect
of all, that the beginnings being made plaine,
and easily imprinted in memory, we might en-
ter into reasoning, and disputacion with our
frineds, instructing one another, and helping
one another, that soe might haue the more
fruit in the liger labours of others, but most
of all we might be, encouraged to the more
holpe and helpe of God, to minde
with continuall desire of the fruitfull sayng,
even till the waters of life doe flowe by in
our hearts into everlasting gloriell, and the
have starrre doo-are in our bares, which may
lighten our myng in the knowledge of the
God of glorie.

There is nothing remaining more, why
this labour shoulde be multiplied, except any
man woulde thinke that every Congregation
had sufficient labour to minde those that
were ignorant, so that they shoulde not neede
any thinge Teacher: God graunt that in
tyme

To the Reader.

time to come this woe be founde true. But yet we are farre from it, even as light from darkenesse, as death from lyfe, or as knowledge and understanding, is from insensible blindness. O that we had eyes to see so great mysterie. For sure it may not well be iustified, that in so cleare lyght of the woorde, as O D D hath made now to shone vpon vs, that there was ever Nation which had so ignorant Ministers. wee may hearein compare with the man of sinne him selfe. I do not knowe that in the myndes of all his abominations, there was a more loathsome light of that Idolatrous Dysthore, then we have set by among our scences, to be fellowes labourers among vs in the gospell. For sothat though they spreden in iniusticie, of lyfe, yet their darke and barbarous religion, doth so thicke a Clowde spreden over their maneres, that the sinnes of their sinnes, shal not escape scorne. But now hant the light that hath made all thinges manifest, and the sinnes hath shewed, that hath disclosid iniusticie so that there hath not beene among vs any papist Prelie or dyonken, nor any His home Chaplen, at such a perpetuall truce with his drinking shotties, that hath possiblly purchased so muche discredite to his helpe God, and hyschis faith, as our domme Domesday and purgatory, doth before multipled, against the G D D of Brazil, and the syppth of his countrey our onely G D D and fountaynes. It giveth me to remember, and letthereth me muche worse to rehersse the chal-

To the Reader.

of the ministracion into whiche we are fallen. we haue good time now to complaine with the prophet, like people, like priests. Even the same coverings of Israel that shadowed then their glory, they haue spread themselves againe as the heauens, & are come ouer our head in so great a tempest of blindness and ignorance, that they haue shaken the foundations of all our comfort. Eze.44.2.

Wee sawe in deede Halcionios dies, the glorie and pleasant dayes, in whiche our hope shined, when first our happy government turned away our shrowes, made the yoke of Antichrist, delivered us from the power of darkness, and carried vs among the Sanctes of G D W, into the kingdome of light. But our hope hath since suffered a great Eclipse, from the fulnesse of her heauens, (such hath binne the malice of Sathan.) She attempted againt vs even at the spicke, his most pestilent malice, and hath brought accydinglye his purpose to effect. When God had turned the wyl of the Magistrate, and inclined his eare to understanding: where he had given vnto him courage to scatter the enemies of his truthe, and planted true steeve in his hart to establish his Gospel: then the serpentine serpent which had turned all his veniters hevther, he bent his violence, and this conneyle pleased him well: To corrupt the palest booke, who shold instruct the people by Urim and Thummim, that if thus he might darken the light of the people: it might be the more easie to leade them out of the way. Deu.11.5. Exo.18.13. Nu.27.21.

Then

To the Reader.

Then he entered againe, and with more
successe into his first assaültes, wherewith he
tempted once our saviour Christ, he rubben
the Ministers of his blessed hope in the pro-
vidence of G D, and made him seke the
shapes full of vyle shame to gette his hys-
tory hanged before his eyes another bate of
pompes and vanitie, that he could not with
open countenance se Christ, but followed
the present pleasures that better lyed him.
And so first wounding the head, the infection
hath grown since into the other parts of the
body, that now almoſt there is nothing but
wounds and swelling, and ſores full of cor-
ruption. Loke where ſe ſtill among the
people of the Lord, and how hardlie ſhall
we finde the dwelling place of the godly
Pastorrie.

Iere.9.2.

If Jeremij were now a lime, he ſhould take
þy againe his old complaints. (O that mine
head were full of water, and mine eyes a
fountaine of teares, that I might weep day
and night, for the ſkin of the daughter of my
people.) For loke what agreement hath
righteousnes with unrighteousnes, & what
fellowſhippe hath light with darkness, what
concord Christe with Beliall, & what part
the helmeſſe with the Anſidels: the ſame ſocie-
tie is between a great number of our english
Parsons & Clerkes, with the true preachers
and Ministers of the Golleſſ. Your ſaines
god Christian Readers make the compari-
ſon, and be your owne iudges, what cauſe we
have to complaine. The true Minister is

the

To the Reader.

the shalke of the earth, to dyie by corrupt and
noyseme humoures, and to preserue the sub-
stantiaunce pure, that the shalde may be offered
by a shalke sacrifice unto God: But our
Wicars and Curats, we haue some of them
yet of the old Shoyrowmalle Wicars, whose
faute is to busauoir with such popish lemen,
that there is no tale in them of the Gospell
of Christ. Most certaine it is, that the pop-
ish Wicardhood is no calling for a Minister
of the Gospell. And therefore they that haue
not openly forsaken that, and haue gauen a
heire promise unto Christ, they may well
haue the lyning, but they can not be the Par-
sons whom God hath called, nor yet shal he
to sension his Elect and chosen.

Math. 5.13

The true Minister is the lyght of the world
which holdeþ forth the Gospell of Christe
in his hand, as a Lanterne to lighten the step-
pes of a great number, how to walke unto
Christ: but what day lyght I beseeche you
lloyneth in the Wymisters of our making?
They are heiter lame in theys severall Occu-
pations, then in the knowledge of the word,
which they shoulde dyspence unto others.
The true Wymister is a shifer of meyne, by
whom the parish is tyred vp to all loue, to
God lyft, and then mutually one to another:
but the persons now haue ryther their nets
so bushen, or their bautes so yll, that we se
the effect is no gathering together, but a wod-
full dispersion both of meist & people. Howe
many examples doe we see of a continual
dissipation, in fates and controwersies?
The Parson against the Wicar, the Wicar
against

Math. 5.14

To the Reader.

against the person, the partie against partie,
and partie against another, and all by the hand
Among whome neþer people, Person,
Curte, Wicke, one neþer other hath any care
for the Gospell of Christ. As the Roþe
doþt hys, this is no other fishinge, but to
suffer that roþing Lion to catch all by his
enchauntmentes, that he may haue large
pasture in the Churche of God. The true
Minister is the eye of the body, the working
of the handes, the messenger that calleþ unto

Math. 9. 22. the Marriage, the Prophete that reþelþ the
Math. 9. 38. will of the Roþe, the wikkid man that traþ
Math. 12. 3. cheth to diffeþe betwene god and euþe, the
Mat. 23. 34. Scryþe that doþt expound the Law, the serþant
Math. 5. 14. that occupiþh his Ministers Talente
Math. 25. 16. vnto gaine, the wiþnesse that beareþ testimon
Luk. 1. 4. 48. y of Christ to al people, the dispensor of the
L. Cor. 4. 1. ministris of God, the Steward that giveth
Mat. 24. 25. meat in due time, vnto the residue of the hand
Rom. 15. 16. shold, the sacrificer of the Gospell of God, to
make the oblation of his flock acceptable, the
Minister by whom the people do beleene: the
Labourers of God to till his husbandry, and
make by his building: the shepherd to stede
the Churche of God, whiche he hath purchased
with his blode. But alas, and fere for us,
if we can ſe our loþtowe, what one of these
excellent vertues ſhineth in our Pastours? I
ſpeake the truthe, and God in his god time
ſwill give his eyes to ſee his iudgements.
Scarce one Minister of an hundred hath found
ſuch a Minister, or ſcarce two of them in a
Churche, whiche God hath ſo blessed. If so
Paulus ſaþe true, or if the hope of God be
ſcarfull

To the Reader

beautiful in our eyes, that we cannot believe except we hear, nor find cannot hear without a Preacher a sober in our gloom that find are the people of the Lord. - O; where is our rejoicing that the Gospel is amongst us? where is not that the family of the Lord searched daily unto us, and the hope had come in to our ears, as helping to our fathers, even in the strongest of our people, to renew make their faith to further, and to stand in

31.11.1953

Psal. 19. 5.

2.Chiro.5

For about us in our Countreye, where
dwelleth that minister, or where is his name,
that shall strengthen the weake herted, and
raise them vp in hope : He must smite Saint
Paul: He must be apt to trache, that is made
Minister: but how haue made the aid sayng 1. Tim.
true, O portre warre after locum, they are but
say, they are more mete for a plow, that
dwelle in the parsonage. Say the Apostle
what he saye wyl, he must, or he must not, he
shall be made Minister now that pleaseth the
sister.

1. Tim. 3. 1

Even thus it is, bothe high and lowe, as
many as God hath sealed with a good spirit,
they complaine of it. They say also with
Ieremie: The priestes saye not, whare is
the Lord? and they that shold minister
the Lawe, they knowe nothing. The men Ierem. 3. 8.
among vs that shold be our leaders, they
may saye all of olde tyme, I will prophesie
hunc shre of wine, and of strong drinke, but
of the Lawe and the testimonies, they cannot
suff. Who beaute is the hand of our God over
our sinnes, buttill vs be amended. Mich. 2. 11.

Mich. 2, II.

To the Reader.

Zach.ii.13

He hath bryten his two stoues of happy-
dung, bothe beautis and bawdes: and givyn in
furie of them, the instrumentes of a fowle
shepheard, and hath rayled vs by Palestyn
whiche luke not for the thynghs that arid:
nos se he the tender Lambeth, nos heale that,
that iugh, nos fere that, that standeth up:
And therfore we may boldly say (God hym
fyllyng our warrant) that the Israel of
the lord, is without his Palestyn.

2. Chro.25.

3.

But sime perhappes wyl think this com-
plaint to be greuous. God hath not benit
thus with vs, but rather hath multiplieth a
great many of lewdyn and godly Ministrys
unto vs, even now in gress abundance, as in
an age before vs. Wyl certaynly reue it to,
that whos hath rayled vs in our daies, men of
singular hope, full of excellent giftes, whose
vertues in yong peers haue shined far aboue
the grym heires of their forefathers. Woulde
God haue were halfe thankfull enough for so
manifold blessings. The ioye of the whole
earth, and the gladnesse of all the world, is
the blessed hope of the Gospell, it shirch not
a litle euin in their countenances. The lond
increase them a thousand thousand foldes, and
givyn them double his spirit, that they my be
greater then all his enemis, and abide fayth-
full euin to death: that through them the
Prince may rejoyce, the Magistrate my be
glad, their fellowes may be encouraged, the
people may be taugh, all may haue hope,
sime may be abolished, Idolatrie rayled with,
Antichrist overthowne, bothe troden down,
hell

To the Reader.

Well mynste mynsterie, the Goffe shalpe
extreame, rightounesse myre shynne, and God
myre haue the glorie. This desire is the
frount of our life, and ther is not in the
world a better portion. Thus haue we chos
en, and in this we haue dwelt, vntyl the ful
nesse of tyme that we shall say in our courses
Lord, nowe letest thou thy servant depart
in peace.

But we haue here not a lytle feare, and
we see the stumblyng blockes that haue made
our waye dangerous. True it is, many
men are greatly to be beloued, but this is
as true, there is none so god, but satan will
faile to hitte him. Mois, Lotte, Boron, Ma-
riam, Samosah, Dauid, Mortha, Marie,
men and women, of most excellent vertue,
and such as the woynde was not worthy of;
and yet not one of these whom satan would
haue not, yea almost vnto death. The most
glorios of all men subiect vnto sinne, was
Adam him selfe, and yet he was throtone
downe into great confusion. So that the
saintes of God (for so I trut I may call
them, because of their great gifte) the sayntes
I say, that God hath sent vnto vs, they haue
great cause to feare, and to say with Paule,
who faileth to stand, let him take heede that
he fall not. Sure they are of continuall af-
faultes, and even at this present, one aboue
other shaketh all their saynt.

Sathan hath rent a sunder the glorie of
our Mysterie, that flesh & bloud is not halfe
wytting to beare the shame of the world that

W.L. goeth

To the Reader.

goeth after it. He hath spoyled that the due
reward, of all authority, all obediencie, loue,
reverence, and honour; that man should gaine
unto it. He hath laid upon it much contumie,
many reproches, great pouertie, inollerable
bouage, so that though the calling be in deare
the most precious inheritance vnder the sunne,
yet the glory is so darkned vnto mortall eyes,
that all the Nobilitie is quite fiedde from it.
the Gentleman afraide to come vnto it, the
Witch man rather chuseth any other kinde of
lyfe, the meanest estate so hardy contenteth
with it, that saint Paule him selfe can finde
but a fewe followers, that will cast away from
them the cloakes of shame, & not degenerate
from the dignitie of their office. But God
shall once give againe vnto his Ministerie,
beautie, in stede of ashes, and rouch apparel,
in stede of sackcloath, when he shall turne as-
gaine the captiuitie of Iacob, and buldye
the walles of the promised Jerusalem. In
the meane season, we will lyue in hope, and
give thankes vnto our God, that hath
brought vs heretherto.

One other assaulte of satan hurteth as
much as this: yea, and so much the more, be-
cause it is couered with the cloake of benefite,
& sheweth vs a saluing medicine against the
former wound. For where as the Ministerie
living in most churches is but small, he hath
founde this remedy, that one man should haue
many Benefices. And where as the reproche
is not lytle, but even the name is full of dis-
daine, and to be called master Paro, master
Uicer,

To the Readers.

W^t M^t St^r John, a parish Preist. Et. Against this shall be harsh sound a remedy wroth, and given libertie to al þ wil, to be Non-residents, to forspake their charge, to go where they will, like maisterless hounds; to spit the common smeth with wroth, the any ale or vagabond persone. And, this is the beset of poison that satan hath set a broche, and the Cup of schamēsone, whiche the Pope hath beginne of unto all the wrold. This is the head and fountaine of all spirituall darknesse, the rate from which the glorie of Antichrist the dyd first erup, the filthyn syng of all abominationes, whiche by peccat increase, hath overflowed kyngdomes with moste shamefull flauerie, brought Princes into contempt, and set a vile person in the xth monachie of the wrold. And yet at this day doth so dull the spirites of many experient men, that their hearts are full of surfeiting, yet they fele not their disease, they swallowe all I sayde in their wone vostaynt, and yet they see not their shame.

The heinousnesse of this sinne is so displeasant in the sight of God, that he hath reuenged it with one of his greatest plagues in haire denying the offenders harts, that they shoulde haue eyes to see, and not see, eare to hear, and not hear, and harts to understande, and yet not understande. For where as in many things they haue the voice of God, & follow humble his calling, yet here shal be deafe, even as the Serpent that shopereth his charme, that he may not haue the Charmer, charme

To the Reader.

Pro.37.23

he never so twisly . It is plain that the spirit speacheth . We diligent to know the state of thy flocke , and take heede to thy hearers, for ryches remaine not alway, ney the crowne from generation to generation. But yet the loue of ryches, and gorgious shew of honour hath so deceypted many , that in many yéeres they see not their flocke, ney eare not at all in what posture they be fide. So muche in bain it is that the Apostle speacheth unto the. He that hath an office , let him attend on his office. The charge that S. Paule giveth to the ministers of the church of Ephesus, is as plain as may be spoken, yet they cannot understand it. Take heede (saith he) unto your selues , & to all the flocke, of which the holy Ghost hath made you oversiers , to fide the Church of God, whiche he hath purchased with his owne bloud . Oh that this precept were written in our hartes with an iron penne or a claw of adamant, that we could never forget it. The often remembrance that we haue bound our faith unto the spirit of God, that he hath called vs by the institution of his people, and that they are the price of the bloud of Christ, would make vs at the last to lose our duettis, that the Son and Spouse should be ashamed of the sound of Non resident, and the name of the Parson should be odious unto vs, that would take upon him a charge, and luke not after it. The Prophet saith, that if the Misnisher declare not the iudgements of God, against him that sumpth, the forch'd man shall die in his sin, but his bloud shalbe required at the

Rom.12.7.

Acts.20.22.

Eze.3.33.

To the Reader.

the habite of the negligent Pastour. And the
Scripture to the Ephesians speaking of the faith
full Spirituall speech. That they watche over
the soules of those that are committed unto
them, as they that shall give account if any
of them perish. If these two be sufficient wit-
nesse; that according to the Law, the trueth
should be otherwise by their word most certain
it is that out negligent pastours, who have cov-
ered themselves (as Solomon sayth,) with
thick clay, and multiplied their benefices till
they be many in number, they must nedes
thinke they have an hevy account against
the Day of Christe. .5.1.12
Neither golde nor sil-
ver, nor the pride of honor, shallde acceptable in
shede of the soules of their brethen. But so
it is they are shut vp in blindnesse, and God
hath conuerted them with a spirit of slumber,
and they are set down in the counsels of the
mockers and despisers, which say in much
security, where is the promise of his coming?
O cursed luste of libertie, that hath so dulled
their spirit: O hoccomisie pycce, and hell of
whordomes, out of which such a trinking fa-
vour, continually breatheth of plurallities, For
quoies, and all maner faculties, and drunken
drugges of popish abominationes.

O Lord God, we beseech thee multiply thy
blessings per more upon thine annointed and
chose straunders. Leade them into the midle of
thy fundamente, that they may drinke full of thy
loving kinnesse. And enrich them so far with
all thy blesshinges: that they may sicke with thy
Saincts, what is the height, the breadth, the
.5.1.13
length.

Hebr.13.17.

To the Reader.

length, the depth, and how unsearchable are the
schemes of thy glory, that hast alone immeasur-
able, & dwellest in height which shall knowe for
ever. That the manifold mercies which thou
hast multiplied unto them, may be made per-
fect in that fulnesse of spirit, until they that
say unto them sences, even with the zeal of
that noble Prophet and King: I will not enter
into the tabernacle of my house, nor get up
into my bede, I will not suffer mine eyes to
sleepe, nor mine eies liddes to stumber, until I
have caused this land which thou hast blessed,
to spue out the sursetting of this deadly pos-
son. O Lord God, thou that art able, bring
this god thing to passe, let not our sinnes se-
perate betweene us and thy goodness, but o-
pen thine ears unto our prayers, and powre
out thy compassiones vpon us, that we & our
kinder, may all rejoyce and sing together
with thralaints in the Apocalips. Allelu-iah
saluation, and glorie, and power be to the. O
Lord our God, for true and ryghteousnes
are thy iudgements, and thou hast condemned
the great whame, which did corrupt the earth
with her sonnition. And therefore make us
say continually Allelu-iah, and her sinne let
it rysle vp for querning. Amen.

Farewell (good Christian Reader) and for-
get not thy duty to blesse them with thy gracie
es, who have blessed them with libertie, and
help them to the glorious triumph of the gos-
pel of Christ, who have broken from thy neck
the poise of Antichrist, that they may long
rule with righteousness, with grace, & with
top

Psa.132. 4.

Apo.19.2.

To the Reader.

by the holy ghost, whose government hath
made the free from the bondage of Egypt,
From the spirituall Babylon, from
Sope, and Papacie, which shame
hath shadowed, and shall at
the last close it vp for
ever.

¶ From my Chamber the 22. of
Aprill, 1572. I bine in the Lord.
Ed. De.

Rom. 8. 22.

¶ Euerie creature groth togea-
ther, and trauaileth in paine, vntill
this present, and not onely
the creature: but we also which
haue the first fruites of the spirit,
euen we doo sigh in our selues,
wayting for the adoption, euen
the redemption of our bodies.



Tate & Rader

quod amicorum reges, sed et quod reges qui
sunt in regno, et non sunt in regno
sunt: sed dicitur: Regnante sicut meo
domini deo, quod est regnum meum
in terra eius, dico vobis quod
est regnum dei.

3212

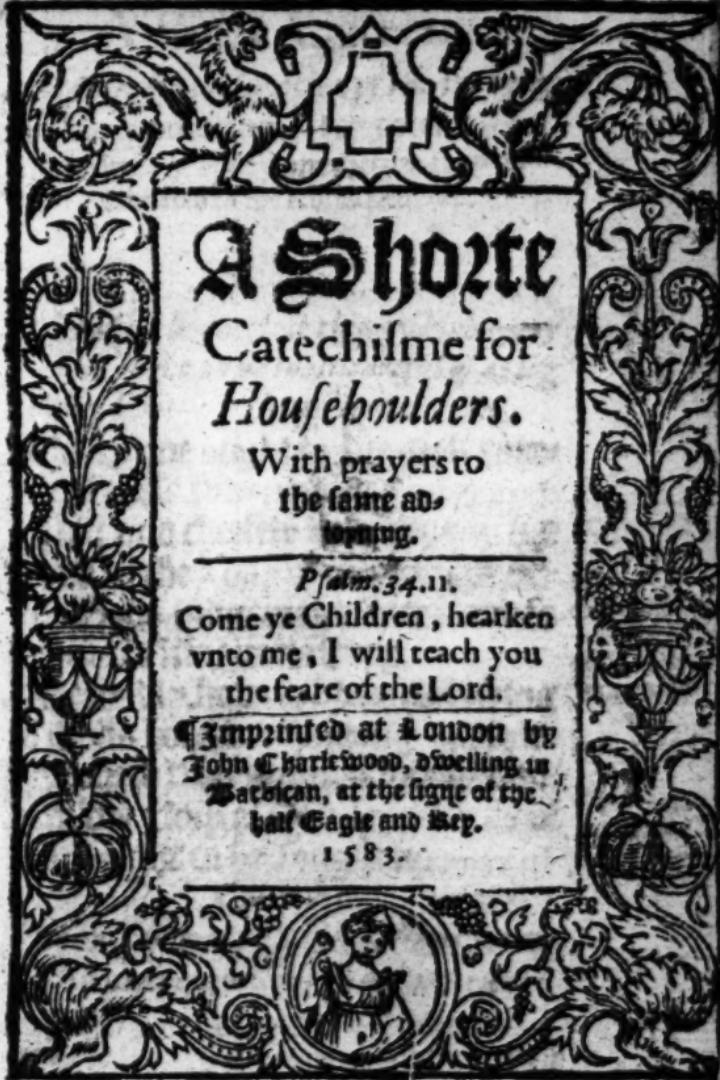
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1821

33 A short Catechisme,
containing a declaration of the true way
to life everlasting. Very meete to be
knowne of every one before they be
committed to the Lawe of Mortallitie.

Question.

What is the cheefe thing which every
one ought to be most careful of at leg
as they live? Answerer.

Firste, one ought to be most care-
full of these two pounds weight of
soul, and bodye which we can be-
cause in the day of judgment before
Gods judgment seates, And so
b come to life everlasting.

Secondly, how to have according
to Gods lawe vpon during our life.
In which two pounds weight signi-
fie the glorie of God, so much as of
man ought to be leaved in a world

Question. In the 2993
short we know this lawe, we are
discharged before Gods judgement seates

Answerer. As it is written in the 2993
short we can never knowe howe we be
discharged

discharged before y judgemēt seate
of god, until such time as we know
our vbons & miserable estate, by tra
Mat. 9.12. 13. 1. Tim. 1.15 son of the greeches of our sinnes, &
Mat. 11.28 the horriblie punishment, which we
deserue for them.

Question.

How doest thou knowe the greate neſſe of
thy ſinne, and the horriblie punishment
due to the ſame.

Answer.

The greate neſſe of my ſinne and the
horriblie punishment thereof is knowne
by the 27.11. of 2. Cor. 11.18. by the
deſcription of him whiche is named
Rom. 9.20. in the ten commandments of
Gal. 3.19.

Question.

Rom. 7.23. I did ſtand yet not after ſtatutes
of men. And I ſay to you all, that if you
doe the thing that is right, and
that ye ſaint the Lord the God of ſaints
brought thine ſelfe of the lande of E-
gypt, out of the house of bondage.

1. Thou ſhalt not make to thy ſelfe any
idol before me. v. 1. who ſainte he ſainte

2. Thou ſhalt not make to thy ſelfe any
idol before me. v. 2. who ſainte he ſainte
3. Thou ſhalt not make to thy ſelfe any
idol before me. v. 3. who ſainte he ſainte
4. Thou ſhalt not make to thy ſelfe any
idol before me. v. 4. who ſainte he ſainte
5. Thou ſhalt not make to thy ſelfe any
idol before me. v. 5. who ſainte he ſainte
6. Thou ſhalt not make to thy ſelfe any
idol before me. v. 6. who ſainte he ſainte
7. Thou ſhalt not make to thy ſelfe any
idol before me. v. 7. who ſainte he ſainte
8. Thou ſhalt not make to thy ſelfe any
idol before me. v. 8. who ſainte he ſainte
9. Thou ſhalt not make to thy ſelfe any
idol before me. v. 9. who ſainte he ſainte
10. Thou ſhalt not make to thy ſelfe any
idol before me. v. 10. who ſainte he ſainte

grauen image, nor the likechene of any
thing that is in heaue aboue, nor in the
earth beneath, nor in the water vnder
the earth, thou shalt not bow down to
them nor worship them. For I the Lord
thy God am a ielous God, & visit the
sinnes of the fathers vpon the children,
vnto the third & fourth generation of
them that hate me: And shewe mercy
vnto thousandes, in them that loue me
and keepe my commandments,

3 Thou shalt not take the name of the
Lord thy God in vaine: For the Lord
wyll not holde him guyldele, that ta-
keth his name in vaine.

4 Remember thou keepe holy the Sa-
baoth day: sixe dayes shal thou labour
and do all that thou hast to do. But the
seuenth day is the Sabaoth of the Lord
thy God: In it thou shal do no maner
of worke, thou and thy sonne and thy
Daughter, thy man seruaunt, and thy
Mayde seruaunt, thy Cattell, and the
straunger that is within thy gates: For
in sixe daies the Lord made Heauen
& earth, the Sea, and all that is in them,

and rested the seauenth day: wherefore
the Lord blessed the seauenth day
and halowed it.

5. Honor thy Father and thy Mother
that thy dayes may be long in the land
which the Lord thy God giueth thee.

6. Thou shalt doo no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steale.

9. Thou shalt not bear false wittesse
against thy neighbour.

10. Thou shalt not couet thy Neigh-
bours house, thou shalt not couet thy
Neighbours wife, nor his man Ser-
uant, nor his Mayde, nor his Oxen
nor his Ass, nor any thing that is his.

Question.

what is the first commandement?

Answer.

1. Thou shalt haue none other Gods
but me.

Question.

what is the meaning of this commandement.

Answer.

the Lord God straightly chargeth
us in this first commandement, that

we worship God alone, which woe. Psal. 3. 21.
ship standeth in foure pointes; first 29. 10. 37
that woe a loue God above all. b
condly, that woe b: feare God above 29. 10. 28
al. Thirdly, that we make our pray-c
ers to c: none but to God. Fourthlye Ro. 10. 13
that we d: acknowledge God alone 19. 1. 13. 5. 6
to bee the guider, and gouernet of c. 115. 3. 10.
al thinges: c: of who we receiue al the 145. 13. 8. 9. 1
benefites that we haue, and there-4. 5.
fore, that i: woe trust and staye upon 3. 10. 1. 17
him alone. f

Question.

What is the second commaundement?

Aunswere.

2 Thou shalt not make to thy selfe any
grauen image, nor the likenes of any
thinge that is in heauen aboue. &c.

Question.

What is the meaning of this commaundement?

Aunswere.

In this seconde commaundement
be contained three thinges.

first, that we should not a thinke
God to bee like cyther man or wo-

man

3. 111. 3.

man

Dt. 4. 15. 16
17. 18. 26.
Exod. 17. 28
John. 1. 9.
1. Tim. 6. 16
3. Job. 4. 12
Ez. 40. 18
25. 9. 16. 35

Question.

Ex.20.13. *What is the third commandment?* **Ex.20.14.** *Thou shall not stoll.* **Answer.** *Thou shall not stoll.*
Ex.20.20. *Thou shall not take the name of the Lord thy God in vain, &c.*
Ex.20.20. *Thou shall not take the name of the Lord thy God in vain, &c.*

Ques. 1.7. **Question.**
Ques. 1.8. **What is the meaning of this command-
ment?**

God chargeth us in this third commandment to keep these three things.
First, that we use nothing
for our own profit, but that we
use it for the common profit of
the church and of the world.

reverence the name of God, when
soever we either speake or thinke
upon him. 10. 2. 1,
3. 10. 6
1. Cor. 29. 13
b

Secondly, that wee never blas-
pheme the name of God, by b Cun-
ning, Witchcraft, Sorcery, or
Charnelling, or any such like: neither
by cursing or bannynge. 11. 12.
Esa. 3. 19
11. 47. 9
2 Cor. 3. 5
Gal. 5. 19
20. 7. 18. 19
2 Cor. 19. 16
c

Thirdly, that we never sweare
by the name of God, in our common
talk, although the matter be never
so true: but onlie where the glo-
rie of God is sought, or the salvati-
on of our brethren, e. g. also before a
Magistrate in witnessynge of truth,
when we are thereunto lawfullie
called: In whiche casse we must
solely sweare by the name of God
But as for y^e Saintes, Churche^s, &
Bonde, booke, Crosse, Massy, any
other thing, we ought in no case by
them to sweare. Mat. 5. 34
35. 36. 37.
Rom. 9. 22.
11. 12. 4. 1. 23
John. 3. 12.
13. Cor. 10. 13
14. 11. 11.
Gal. 1. 12.
1. Tim. 6. 3. 7
Ephes. 2. 10.
11. 12.
12. 1. 16. 1. 1.
Dom. 5. 3.
12. 10. 30.
13. 1. 10. 3.
14. 1. 10. 3.
15. 1. 10. 3.
16. 1. 10. 3.
17. 1. 10. 3.
18. 1. 10. 3.
19. 1. 10. 3.
20. 1. 10. 3.
21. 1. 10. 3.

Question. 11. 12.
what is the fourth commandment?

Answer. 11. 13.
Remember that thou keepe holy the
Sabbath

Sabaoth daye.

Question. *What is the meaning of this commandment?*

Answer. *The hallowing of the Sabaoth daye is to a reste from our labours*

in our calling: and in one place to assemble our selues together, and

with feare and reverenc to heare, marke, and b laye by in our hattes,

the woordes of God: preached vnto vs: To d praye altogether þ which

wee e understand with ons consent And at the times appointed to vs

the sacraments in faith and repen-

tance: and all our life long to gett

from wickednesse, that the Lord by

his holy spirit may worke in vs his

good worke, and so beginn in this

life, the everlasting rest.

Question. *What is the first commandment?*

Answer. *Honor thy Father and thy Mother.*

Question. *What is the second commandment?*

What

what is the meaning of this commandment?

Aufgabe.

The mea[n]inge of the fyfte com-
maundment, is that we shoulde ho-
nour (that is to say) loue, feare, obey
& releeue our a[nd] parentes, or any o-
ther that are unto vs in their daede.
As our b[ig] Princes, B[ig]ulers & Magi-
stres: our Pastours & Teachers
our d[a]ughters & all others which
are above vs, in any calling, placed
by God, & the aged and graye hea-
ded: and that all shewe
themselves in daede parentes, in f-
defending and guiding theyre infe-
riours.

Question.

What is the sixth commandment?

Answer.

6 Thou shalt doo no murther.

Question.

What is the meaning of this commandment. TOM DELL A.

Auftrag, 1

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1940-1941

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vs in this first commandement, al
a killing, b fighting, and c quattle-
ling, and d reproches, mockes, and
tauntes.

Secondly, he forbiddeth al killing
in heart, that is al c anger & malice
of all desire of revenge.

Thirdly, on the other side he com-
mandeth vs to preserue life by ex-
ercising the workes of mercy, and
compassion towards our bretheren
yea, euen towardes our enemies.

fourthly, to b loue one another
inwardly in heart, as our selues
yea, euen our enemies, and them
that hate vs.

Question.

What is the seventh commandement?

Answer.

7. Thou shalt not commit adultery.

Question.

What is the meaning of this commandement?

Answer.

We are forbidden in this seventh
commandement, first & all adultery,
fornication.

a
Gen. 9.6.

Deu. 5.17

b
Exodus. 20.13

39.

c
Col. 3.11.13

Lev. 19.14.

17.18.

d
Exodus. 5.21

22.27.

1. John. 4.5

13.14.

Pro. 20.22

23.8.15.

Ex. 5.8.7.

Ex. 34.15.

Mat. 5.44.

Lev. 19.18

Exodus. 20.7

Rom. 13.17

18.19.20.21

21.22.23.24.25

26.27.28.29.30

31.32.33.34.35

36.37.38.39.40

41.42.43.44.45

46.47.48.49.50

51.52.53.54.55

56.57.58.59.60

61.62.63.64.65

66.67.68.69.70

73.74.75.76.77

78.79.80.81.82

85.86.87.88.89

92.93.94.95.96

99.100.101.102

103.104.105.106

107.108.109.110

113.114.115.116

119.120.121.122

125.126.127.128

131.132.133.134

137.138.139.140

143.144.145.146

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155.156.157.158

161.162.163.164

167.168.169.170

173.174.175.176

179.180.181.182

185.186.187.188

191.192.193.194

197.198.199.200

203.204.205.206

209.210.211.212

215.216.217.218

221.222.223.224

227.228.229.230

233.234.235.236

239.240.241.242

245.246.247.248

251.252.253.254

257.258.259.260

263.264.265.266

269.270.271.272

275.276.277.278

281.282.283.284

287.288.289.290

293.294.295.296

299.300.301.302

305.306.307.308

311.312.313.314

317.318.319.320

323.324.325.326

329.330.331.332

335.336.337.338

341.342.343.344

347.348.349.350

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359.360.361.362

365.366.367.368

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377.378.379.380

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401.402.403.404

407.408.409.410

411.412.413.414

417.418.419.420

423.424.425.426

429.430.431.432

435.436.437.438

441.442.443.444

447.448.449.450

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459.460.461.462

465.466.467.468

471.472.473.474

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489.490.491.492

495.496.497.498

501.502.503.504

507.508.509.510

511.512.513.514

517.518.519.520

523.524.525.526

529.530.531.532

535.536.537.538

541.542.543.544

547.548.549.550

553.554.555.556

559.560.561.562

565.566.567.568

571.572.573.574

577.578.579.580

583.584.585.586

589.590.591.592

595.596.597.598

599.600.601.602

605.606.607.608

611.612.613.614

617.618.619.620

623.624.625.626

629.630.631.632

635.636.637.638

641.642.643.644

647.648.649.650

653.654.655.656

659.660.661.662

665.666.667.668

671.672.673.674

677.678.679.680

683.684.685.686

689.690.691.692

695.696.697.698

699.700.701.702

705.706.707.708

711.712.713.714

717.718.719.720

723.724.725.726

729.730.731.732

735.736.737.738

741.742.743.744

747.748.749.750

753.754.755.756

759.760.761.762

765.766.767.768

771.772.773.774

777.778.779.780

783.784.785.786

789.790.791.792

795.796.797.798

799.800.801.802

805.806.807.808

811.812.813.814

817.818.819.820

823.824.825.826

829.830.831.832

835.836.837.838

841.842.843.844

847.848.849.850

853.854.855.856

859.860.861.862

865.866.867.868

871.872.873.874

877.878.879.880

883.884.885.886

889.890.891.892

895.896.897.898

899.900.901.902

905.906.907.908

911.912.913.914

917.918.919.920

923.924.925.926

929.930.931.932

935.936.937.938

941.942.943.944

947.948.949.950

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959.960.961.962

965.966.967.968

971.972.973.974

977.978.979.980

983.984.985.986

989.990.991.992

995.996.997.998

999.1000.1001.1002

fornication; and albother b vnklea-
nesse in our bodies. b
Lcu. 18.2.
23.24.25.
Secondly, all s vnpure thoughtes
and lustes of the heart. Mat. 5.20
14.15.
Thirdly, all other thinges which
might entice to such vnearenesse, as
all vnchaste behauyours, fyllyng
talke and songes, wanton apparel,
leawod and idle pastimes, goynnes
wy, daughternes, h houses as open
whoredom, whatsover else may
allure vs to vperleynesse. Mat. 23.24.25
18.22.
Fourthly, on the other syde, he comande-
thannech vs to keepe our bodies in
lowe, chaste and purenesse, Mat. 5.18
23.24.25.
of the holy ghost; That the gift of
chality be not givyn us to forfeite 19.20.
the lawfull remedie appointed by
God, whiche is mariage. 1.21.22.23.24.

Question.

ਤੁਹਾਦੇ ਸੁਹਾਗੀ ਦੇ ਪ੍ਰਾਣ ਵਿਚ ਪ੍ਰਾਣ ਵਿਚ ਹੈ ॥

8 Thou shalt not steal.

What is the meaning of this commandment?

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Aufswer.

— und das **Aufwer** nicht mehr

In this eyght comandement the
Lord God forbydeth all + stealing
and robbing in outward deedes.

Secondly, he forbiddeth b all stea-
ring in hart, that is all despite of any
mans goods lawfully taking his

Chyrsip, he forbiddeth amorous
and worsome dealing. *Q. Quic. Quis. I.*

Fourthly, on the other side hee chargeth vs, that we haue content with that portion of goddes which

the Lord giveth us to apply our
selues in due measure and calling,
to get out of the living, and to have

of that which is our Smit, and shal
to be helpful unto others. **THE**
END **OF** **THE** **QUESTION.** **THE** **END** **OF**

What is the ninth commandment?

· Answer. ¶ Three shalt not bear false witness
against thy neighbour. A. 1. P. and T. 3.

Question. *What is the meaning of this commandment?* *What is the meaning of this commandment?*

Aufwer.

1911. *The*

The Lord God in this ninth com-
maundement dooth commaunde vs
lyrst, that we should never a speake
falsely in witnessse bearing. ^a ^b ^c
19.19.5.9
Exodus, 21.13

Secondly, that not onely in wyt-
nesse bearing, but also in no other
matter we should never be flatter-
or diffamable, and do batt to nothing. ^b ^c
Eph. 4.12.5.12
psal. 15. 15
psal. 14.5.12
19.4.5.6.8.3

Thirdly, that we should never trib-
false c tales behind our neighbours
backe, or heare them so others, that
we should never belieue any thing
spoken behinde their backes, until
we fully know the certaintie. ^a ^b ^c
29.4.7.10.12
Rom. 4.4
1.1.1.15.13
James 4.11.12
1.19.6.7.8.12
1.1.1.13.7
29.4.1.1.12

Fourthlye, in private offences to
speake nothing, although it bee true
to the churypnge of our brothers
good name, if by private admou-
tions he may be wonke. ^b ^c
Mat. 18. 15
16.17.18

Question 111. What
vhat is the tenth commandement? ^a
against the commandement is
10. Thou shalt not covet thy neig-
hbor's house. ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

Question 111. What
vhat is the meaning of this com-
maundement? ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

Item in eight in each word of the
Edicatum Adversarii. In the beginning
Praise the Lord in plaine words,
doth forbid all inward desire, where
so ever it is unlawfull to his done, al-
though wee refue by consent thence it
as the rebellion of the flesh, all cor-
ruption of the old man, all a blotte
of original sinne so that by this con-
tra commandement wee shal be delivered
for the sinnes of that man. I. please
God, mercifully a merciful know-
nothing recompence, neither in will
nor nature weare we or any ill to our
or any ill to Question. Righteou-
snesse shal be rewarded by act of
glory in this world, in the world to come
.

These are the commandments
of almighty God, the perfect lawye-
ling whereof a no flesh can attaine
by his law, althoough I doe all that I
can: yet I breake them daily both
in thought, word and deede.
. in Question, whereto
.

Rom. 3. 23
Rom. 8. 3.
4. et. 11. 32.
1. Job. 1. 2.
1. Mc. 3. 4. 6.
19. 19. 9.

what

what punishment doeth God appoint for
breaking any one of them.

Aunswer.

The punishment for the breaking
of the least commandement, even if
a thought, yea, if it were but once
broken in all my life, is the euerla-
sting curse of GOD, whiche con-
taineth all the tormentes that can be
deuised both of soule and body, & in
the Scripture is called by diuers
names to expresse y^e paine, as d^e hel
fyre, the cwoxie that never dyeth,
f bitter darknesse, g burning lake, h
second death, damnatio & such like.

Quicke.

Is there nothing which a man can do in
this worlde, to serue as a sufficient re-
compence to God for one sinne?

Aunswer.

No, although I should giue a all
my goods, to the poore, or suffer my
body to be b whipped al my life long
or suffer ame other punishment
which might be deuised: it is not
suffyciente for one of my least sins.

1103

B. J.

Quicke.

Question.

Then, but God is mercifull, will he therefore
punish sin so sharplie thinkest thou?

Answer.

Our God indeede is a merciful, but
he is also b iust & true, and therefore
must needes of iustice and truth pu-
nish mans sinne with that puni-
shement which he hath appointed.

Question.

Seeing then this punishment must needs
bee suffered, are we in our selues able to
suffer, and overcome it?

Answer.

None is able to suffer a punishment
soome this great punishment of sin,
baring onely man.

Question.

Is there then no meanes at all whereby we
may be saued from these paines ever-
lasting?

Answer.

The paynes which our sinnes do
serve, must needes be suffered by
man, because god of his iustice must
needs punish sin in man, whiche was
com-

committed by man, and therefore our
Saviour Christ being equal in glory
God : became also a man, and hath
fully b suffered whatsoever man
due for mans sinne. A

^a
Gal.4.4.
Rom.2.9.
10.14.15.
16.17.18.
Rom.4.15.
1.2 Tim.2.5.
Rom.3.3.9.

^b

Q[uo]d q[uo]d q[uo]d Q[uo]d q[uo]d
Are not then all people dischargid from
the punishment is paideth to them selfes
Auns weare in edo
None are discharged forvies thoyt
that take a holde vpon it. In the end Rom.3.4
his merites with a true fayth: and
Q[uo]d q[uo]d Q[uo]d q[uo]d Q[uo]d
what callst thou that thy fayth? I say
do you do I Auns weare in edo

^a
Gal.3.13.
Rom.4.25.
John.1.29.
Rom.3.28.
Gal.3.6.
1.2 Tim.2.10.
Rom.3.4.
18.36.

^b
Gal.3.2.
1. John.3.2.
Eph.5.12.
Rom.3.23.49
Eph.1.13.
Gal.1.6.
Rom.10.9.
Eph.3.17.

^c
Ro.4.7.12.
Rom.10.5.
1.1.16.37

^d
Eph.1.17.18.
2. Cor.1.22.
2.5.5.
1. Cor.2.10.
2. Cor.4.19

^e

This true & diuely fayth is a full
perswasion & assurance of my d hart
grounded vpon the d promis of GOD
& wrought in me by d Holy ghost,
wherby I am fully assynd, & what
forever Christ hath wrought for man's
saluation, pertaineth not only to o
thers but even e to me, and is vobro
ly mine as surely as if I had performed
the same in mine odene person.

Q[uo]d q[uo]d q[uo]d Q[uo]d q[uo]d
B.ii. How Eph.3.17.10

How wonderful that thy sins are forgiven
by him, I say, according to God's truth,
thou hast sinned; with the punishment
which God hath appointed for sinners.

Aufwertung von 300

By this my true faith I see my sins
hongre to be forgiuen, & yet fully pu-
nished, for in Jesus Christ to satisfi-
fy Gods iustice, they be b fully punt
shed, & yev to me they be c forgiuen
but and whil me they be not punished
but in Christes for me, to let sworth,

Gods mercy, & therefore shal never
be layd to my charge. In this man-
ner therfore I see the Lord my God
to be both mercifull and full of
troubl ym to sequestre, nois and tyme
for me to make the remissioun of my

spiritual birth in Christ yet seeing herself
in sin so greatly abased it doth much God,
and shee durst not stand before God as such.
A great sorrowe did enteare and trouble her selfe

I stand as unto the righteous before
thee. .1.1.1.

the throne of God, not clothed with
mine owne righteousnesse, which I
haue brought in mine own person:
but with the a righteousnesse of Je-
sus Christ. ^a Whiche righteousnesse
being taken holde vpon h. by a true
faith, is made mine: Thus am I fift
in the sight of God, not in respect of
mine owne workes, whiche I haue
brought: but taking holde vpon
Christs workes to be mine by faith.

Item ych b. ^b Question, bid on i. h. b.
*Doest not this make men to run into all
sinne and wickednesse?* and he answered
b. ^c *Question*, bid on i. h. b. ^d

No, for this true faith as soone as
it is brought in vs a. through the
holy Ghost, doth frame out hartes
a newe & causeth vs to b. detest hate,
lothe and abhore sinne in al men,
but especially in our selues, and ma-
keth vs to haue our c. whole delight
& joy in those thinges which be a-
greeable to Gods will, and causeth
vs also to d. expresse the same in our
life and conuersation. or els it is no

B. iii. true

^a
1. Cor. 1. 30.
1. Cor. 5. 21.
Rom. 1. 23.

^b
Eph. 3. 17.
Rom. 3. 18.
Job. 3. 18.

^c
Job. 3. 3, 5
Eph. 4. 20.
Col. 3. 9.
Rom. 6. 6.
et 12. 1. 2

^d
Rom. 7. 23
Rom. 5. 1, 2
3. 11.

^e
Rom. 6. 11.
12. 13.
Rom. 7. 17
Job. 15. 5

christianitie, but a dead faith.

3. **Q.** What Question is to be asked
3. **A.** Rehearse the name of this parson and
3. **Q.** What Answer is to be given

I believe in God the Father almighty,
maker of heauen and earth: And in
Jesus Christ his only Son our Lord
which was conceiued by the holye
Ghoste, born of the Virgin Marie. He
suffered vnder Poncious Pilate, was
crucified dead and buried, he descended
into hel, and the third day he rose
againe from death. He ascended into
heauen, and sitteth on the right hand of
God the Father almighty. From thence
shall he come to judge bothe the quick
& the dead. I believe in the holy ghost,
The holy catholike church, the com-
munion of Saints, the forgiuenesse of
sinnes, the resurrection of the bodye,
and the lyfe euclastis. So be it.

4. **Q.** What Question is to be asked

4. **A.** What is the effect of this Creede.

5. **Q.** What Answer is to be given

5. **A.** This Creede containeth fourte

6. **Q.** What Answer is to be given

6. **A.** What we ought

ought to believe concerning God þ
father. Secondly, concerning God
the Son. Thirdly concerning God
þ holy ghost. Fourthly concerning
Gods people called the Church.

Question.

*Vvbat beleeuest thou in the first part cō-
cerning God the Father?*

Answer.

first, I believe þ God the father
through Christ & into whose bo-
dy I am grafted by faith, is not one-
ly a b father of other faithful, but
euē my father, & therefore c loueth me
Secondly that he is almighty, that
is, that he hath d all power in his
hand guiding and ruling althings
so that nothing, can be done in
heauen, earth, nor hell, wþthout his
providence.

Question.
*Vvbat beleeuest thou in the second parte
concerning God the Sonne?*

Answer.

I believe that Jesus Christe, one
a God in substance with þ father

B.1111.

and

þ

a
John.1.12.
Rom.8.1.
Rom.8.11.
Gal.3.26.
b

Rom.8.15.
1.Cor.6.18

c
Rom.5.8.9
Eph.5.4.
6.7.8.

d
Eph.4.5.5.
6.7.8.
Eph.4.6.10.

e
Rom.3.6
Jere.10.13.
1.Kg.11.
19.20.21.
Psa.139.7
8.9.

Rom. 9.1 and þ holy Ghost b tolke hell of the
Zob. 1.1 **Zob. 1.4.** Virgin, & is becom perfect man, as
20.11. I am, in all things, sin onely excepted, & in my nature hath wrought
Rom. 1.3 for mee whatsoeuer was needfull
Mat. 1.10 **21.** for my saluation.

He. 2.14,15 **Question.**
Rom. 8.3 *VVhat meanest thou, when thou sayest,*

He suffered vnder Poncious Pilate.

Answer.

Because þ manner of death which
men do suffered by the sentence of the
Judge, and vnder þ title of Justice
is more shameful, scandelous and
terrible, then if a man shoulde die na-
turally in his bed. Therefore Christ
 tolke on him out person, to shewe
himselfe a before an earthly Judge,
psalm. 2.2 and to bee condemned by the mouth
22.4,7 of Pilat, he beeing then Judge, that
Mat. 27.16 thereby we might be cleared before
Zob. 9.1 the iudgement seat of God.

Question.

VVhat meanest thou when thou sayest,
Christ was crucified, dead & buried?

Answer.

Christ.

Fyf

þyself, I meane in that he was crucified, that he suffered a the death of the Crosse, which was an abhominable and cursed death, ^a to deliuer me from the curse which was due for my sinnes.

Luk.23,33

b

Gen.3,13,14

Secondly, for as much as death was a punishment due unto man for sin, therfore our Saviour did suffer death, and by suffering, overcame death. for in his death doth lye the principal point of our salvation: for if he had not bene truly dead, we shoulde haue yet subject to eternall death and damnation.

Esa.53,12

Rom.5,8

1. Cor.15,5

1. Pet.3,24

Thirdly, he was buried for the more greater confirmation of hys death and resurrection. And to the intent to make it more certainelye knowne vnto vs, it pleased him also to be buried after the common manner of men; & that by two notable persons ^c Nicodemus & Joseph of Aramathea, which was done also by the will and consent of Pilate, ^d who caused the body to be deleyue.

Mat.27,57

Mar.15,41

Luk.23,55

Q.1111Q

Q.1111Q

ced unto them.

Question.
vwhat meanest thou concerning this, that
Christ descended into Hell?

Answer.

Where it is saide that Christe descended into hell, thereby I belue y
Christ did not onely suffer in his body, y punishment due to my body,

^a
Ephes. 4. 10.

a but also in his soule the punishment due to my soule, which was the tor
ments of hel, secōd death, b sorowes

^b
Eccles. 2. 24.

of death & abiection from God: as it doth appeare, by the anguish of his soule in the Garden, c when drops

^c
Matth. 26. 38.

^d
Luke. 22. 44.

of blood issued out of his body, & also vpon the Crosse, by d his lamentable cry to his father, for in a miser
able case had we bene, & he had suffered onely the punishment due to our body, and not to our soules.

^d
Luke. 22. 46.
Matth. 27.
46. 50.

Question.
vwhat fruit baste shou by this death of

Christe? Answer. I belue that this death and
punish
61

punishment, whitch Christ suffered,
is the appeasing of a Gods wrath,
and a full satisfaction to God for all
my sinnes.

Secondly, that as he is dead for
me, so he will cause me to die in my
mortall body.

Question.

What profit hast thou by the rising agayne
of Christ? 7 8.11.

of Christ? 7 8.11.

Answer.

Bye me, I am assured by his rising
from death, that he hath overcome
death, hell and synne, and hath brought
me my iustification.

Secondly that as he is risen from
death: so he causeth me as a mem-
ber of him, to ryse from synne, and
delight in righteousnesse.

Thirdly, his rising agayne, is a
sure pledge ^c to me, that my bodye
shall in lyke manner ryse agayne.

Question.

What is the meaning of this, that Christ
ascended into heauen?

Answer.

Christe

Christ as touching his manhead is
a onely in heauen, but b in his God-
head, and comfort of his holy spirit,
hee is with vs to the ende of the
world. *Question.* *Answer.*
*what good getteth thou by the ascending
of Christ into heauen?* *quod illud.*

Answer.

Fyrst, Christe his ascending unto
heauen, is a sure pledge unto me,
that a I shall in lyke manner as a
member of hym, by his power, bee
recepued into heauen, in the same
nature wherein he is ascended.

Secondlye, Christe having ascen-
ded into heauen, b maketh continu-
all intercession for me. *Question.*
*what is the meaning of this that Christ
sitteth at the right hande of God the
Father?* *Answer.*

Christe sitteth at the right hande
of the father that is: hath a all pote-
ter giuen him of the father ouer all
thinges. *Question.*

Answer.

read is
s God,
spirit,
of the

nding
d in

nto
me,
as a
, be
ame
ng
em-
nu-
and
u-
riff
the

de
m-
all
b.
s.

of the Question, to
what fruite doest thou receive by this,
that Christe shall come to iudge the
quicke and the dead? 1. John 3, 22

Answer. John 3, 18

To me that am a member of Christ
it is a singular comforte, & when I
knowe assuredly that none shall be
my iudge, but he, that is my saviour: Mat. 24, 36
But terrible it will be to those that
sare from Christe, & when they shall
see him come to iudge them, whom
they in thyng life time refused. Mat. 25, 34
Mat. 19, 25
2. Cor. 5, 10

2. The Question. 2. Cor. 5, 10
What becomest thou in the barde party
concerning God The Holy Ghost? 2. Cor. 5, 10
1. Cor. 6, 20
1. Cor. 6, 20

3. The Answer. 1. Cor. 6, 20
I believe that God the holy Ghost
a sealeth into my hart all Christes
benefites to be mine, and maketh
synne to die in me, & bytterch me vp
to righteousness and holines of life. Eph. 1, 13

4. The Question. Eph. 4, 23
Saying there is but one iingle God, why
a maner then the Father, the Sonne, and
the holy Ghost? 1. Cor. 8, 6

5. The Answer. 1. Cor. 8, 6

Because

Because God hath so opened
himselfe in his a woordē, that these
three fundrye persons are in sub-
staunce but b one true and everla-
sting God. *John 10.30*

^a
Mat. 3. 16
17. 9 28. 19
1. Job. 5. 7
Esa 61. 1
^b
1. Cor. 12. 11

4 Now let us come to the fourth part: what
callēt thou the Catholike Church?
John 10. 16 *Answer.*

The Catholike Churche, is thea
whole company of faithfull people
whitch ever were since þ beginning
of þ world in all places, whitch also
be now and shalbe to the end of the
world. Of the whitch number I be-
lieue that b I am one. I believe that

God c knoweth them all, and hath a
most tender care over them. *John 10. 16*

d
1. Pet. 5. 7
Ephes. 4. 13
Mat. 10. 1
19. 19
1. Cor. 12. 11
17. 14. 20
1. Cor. 10. 13
Cor. 12. 13
1. Cor. 12. 18
Rom. 12. 5

The Communion of Saints is
the societye that all þose whiche be-
lieue have one with another, as a
members of one head Iesus Christ,
John 10. 16 *Answer.*

wherby we are b^rady to communicate al Gods benefits, both spirituall and temporall, to the mutuall health and comfort one of another, according to the measure whiche we haue receyued of God in thys lyfe.

2. Cor. 11. 13
Gal. 6. 2.
Phil. 1. 5,
2. 3. 4.

Q[uestion] VVhat is it to beleue The forgiuenes
of sinnes? Q[uestion] What is it to haue
Aunsw[er].

I believe that Jesus Christ hath al-
ways holily appeased God for my synnes,
and paid the ful punishment due to
them, & therefore that they be scarcely
forgiuen me, and shall never be laid
to my charge.

1. Job. 2. 2.
Col. 1. 14.
20. 21. 22.
1. Cor. 1. 30
Esa. 53. 4. 5.
6. 8. 12.
Rom. 4. 24
25. 8. 5. 8. 14
2. Cor. 5. 19

Q[uestion] VVhat beleuest thou of The rising a-
gaine of the body? Q[uestion] What is it to haue
Aunsw[er].

I believe that after this lyfe en-
ded, my soule shall goe to GOD
that gaue it, and my body shall rest
in the grane, vntill the appointed
time: and then I shall b^ree GOD
in

Cor. 15. 42
Luk. 14. 12
v. 23. 42.

in my fleshe and myne eyes shall
2.11.100.2.11.100.2.11.100.2.11.100.
b.11.100.2.11.100.2.11.100.2.11.100.
Job,19,26
27.
3.Cor,15,42
4.3.4.4.5.3
Phil,3,21
3.Thef,4
13,14,15,16
looke vpon him and this my body
shall bee made like to the glorious
bodye of Christe, without all mort
ruption. Question
vwhat is that thou sayest of Lise euerla
ting. neithur

conuincing of Answer.

I believe that when GOD shall
raise againe this my bodye, and
ioyne it againe together with my
soul, that then I shall live with Christe
forever in his everlasting
kingdome of glory. Question
By what meanes do we attaine to this
which thou hast here confessed?

conuincing of Answer.

The holy Ghoste hath appointed
the preaching of the word to be the
ordinarie meanes, wherby he a
worketh in our harts this true and
lucky faith, and without this pred
aching of the word, how can we never
haue faith. Question

2.
Rom,10,
14,17
3.Cor,1,21

Section.

After that God by the meane of his word
hath wrought in man harts faib, by what
comme of his word doeth he haue then
the faib in man? When he is in faib

Aufgabe 10 Lösung

This faith doth God strengthen in us by the selfe same preaching of the word, and also by the use of the Sacraments, & with us.

and a yd draw Question against me
when called to the bar at the assy
in the Court of Common Pleas, as also : and
that he shew his downward dignes
of King of God's great last
successe, and the gathering of our
Family, being with his bane prelges
of Gods benefites about salvation
which we reside in Christ the
que, & vice corporated unto us by
christian dignes of water, will
tyme, and bread and wine in the
name of the Lord our saviour also
for a name of our profession, which
we differ from other people
whiche be heathens : in shew a good
advice. **C. F.** Question.

Question.

Homeric. Sacraments be there.

Aunswer. By nover did

^a 1. Cor. 10.
1. 2. 3. 4.

There be ² two sacramentes, that is to say: Baptisme and the supper of the Lorde.

Question. What strength of faith beth in
strong Baptisme.

Aunswer.

^a
2 Cor. 22. 16
spur 1, 4

I am taught and assured by a baptisme, that my sinnes are forgiven me: for as the water washeth away the filthines of the body, even so shoulde I through the holy ghost be thereby fully certified and persuaded, that is the blode of Christe being sprinkled vpon my soule by the chand of faith hath washeth away both the guiltinesse of my sinnes, and the punishment due to the same: the which and effect wherof appeareth herevnto that through the powre of Christes death and resurection, I am dead as touching sinnes; and raised vnto vppre agayne in newenesse of life.

^b
1 Cor. 1. 1.
2. 2. 1.
1. Joh. 1. 7
Cor. 5. 26
2 Cor. 3. 5. 6
3 Cor. 22. 16

^c
2 Cor. 15. 9

^d
Rom. 6. 3.
4. 5. 7.

which two things in whome so
ever they appeare not they may
well haue the name and tytle of Cor.5.17
Baptisme, but indeede they are not Gal.5.24
Christians. .11.4.390.12
good end in .11.4.390.12 .11.4.390.12

What strength of Fasold did mee finde
in the use of the Lurdes pepper.

The supper of the Lorde through
the holy ghost doth strenthen my faith
that I shold not do aby but as sure-
ly as I have the bread and wine
in my bodye to become whiche
maner shold a soule receyue the
al Christ with his b passion & right
redemption to her mollesse sinnes
I have thought hym
my bountheit. It is vñfor the world E
such good to quarele with to exulte be-
yond measure. In the founaines of the
saintes of the Lord with them to be
and to be greate. And I am desirous that
men shold be greate. And I am desirous that
The bountheit of the world E

The bread and wine as touching
the substance, and substance, are 26, 26
and 26. *C. 11.* 26, 26.

Ch.

not

1. Co. 10.
16. 17, 8. 11.
26. 27, 23.
b
Rom. 4, 11.
not turned: but as touching the bise
of them that differ from common
briades and wyring, in that they are
appointed of God to serue vnto vs
as b Seales and pledges of those
benefites which Christ in his body
brought for vs.

Question, vnde ait in

*In what maner ought thou to prepare
thy selfe to the meeting of these maffe-
tions? vnde ait in 1 Cor. 11. 28. vnde ait in
1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*In preparing my selfe to the meeting
the shupper of the l. vndervill vngodly*

*dilligentlie to obserue these the
things, nothing daintier illid. Is*

*Eph. 4, 33. a sygnt to a examine my selfe whereso-
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*that I b stand in faith or no. vnde ait in
1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*I shall knowe if I b remembred in
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*and assured by the spirite of God that
the punishment of my sinnes is ful-
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*1 Cor. 11. 28. Ie discharged in Christ, and that
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*7, 3, 9. 10. whatsoever he hath done peccati-
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

*10. 17. mether not onely to others: but even
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

18, 19. 20. vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.

21. 26, 27. vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.

*Secondarie, to examining my selfe
vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.*

whether vnde ait in 1 Cor. 11. 28. vnde ait in 1 Cor. 11. 28.

whether I find my hart g inwardly sorry for my sinnes, with an inward hatred and loathing of sin and an h earnest desire and a sure purpose, wholy to conforme my selfe to the will of Gods word.

1. Cor. 4.4

Joel 2.12

12.

2. Cor. 7

10. 11.

h

Rom. 6.4

6. 7. 8

Phil. 3.13.

14. 3. 8. 12.

29. 5. 23. 24

k

Luk. 1.74

75.

1. Pet. 1.15

a

Eli. 6.4. 6

Job. 35.7

Psal. 16.8

Heb. 17.10.

b

Mat. 5.6.

1. Cor. 2.10.

1. Pet. 2.12

c

Col. 1.10

Phil. 1.17

1. Thes. 2.12

Eph. 4.1.

Eph. 3.4.

12. 1. 10.

Heb. 1.75

d

Rom. 6.3

12. 13. et.

12. 12.

1. Pet. 2.5.

Question. *What say you to this?*
None seeing wee bee saued by Christes works, without our deservings: wherefore then now serueth our well doing, or what availeth it to doe good works.

Answer. *God doth accept our good works.*

We must doe good works, a not to deserue our saluation by their selfe by our workes to b glorifie God, in a walking as becommeth Gods children, d declaring thereby our thankefulnesse to GOD for our re-

C. iii. de mption

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Question. What are good works?

Auswertung

Our workes can never be acceptable and good in the sight of God, vntille in doing then we keepe these two things: fyrt, that they be scaimed according to the Rule of Gods a lawes and commaundementes, & not b after our owne deuises.

Secondly that they proceede from
an heart c purged by faith. If ei-
ther of these two points be lacking,
our worke are abominable in
eyes of God, although they ap-

Rom. 14,13 **peare never so glorious in the sight**
Thed. 11,0 **of men.**

Question. សូមរាយរឿង

Because prayer is our especiall meane,
which God will banke vs vse to encrease
our fayth, tell me what belongeth to

true

in prayer. in christina d' spain

Aunswere.

It is requisite in true prayer that we obserue these ffe things.

Firste, that we make our prayers onely to God, through Christ and not to Sainentes.

Secondly, that we bee inwardlye touched with neede of the thing we aske, having our minde wholely bent there vpon, and not casped with by thoughts.

Thirdlye, that our prayers bee grounded vpon Gods promises with full assurance that they shall bee graunted, so farre as the Lordeth knowe them to bee meete and iudefull for vs.

Fourthly, that wee be continuall in prayer, although we haue not our requestes at the first.

Fyfthly, that wee aske not those thinges which we thinke good in our owne fantasie, but onelye g that which GOD commaundeth vs to aske of hym. All whiche

conclude

C. llii.

things

1. Job.5.14

a
Psa.50.15.
11.8.3.9.

b
Eze.30.13.
Jam.1.5.
Mat.4.10

b
Job.14.13.
11.15.16.

c
11.16.23.

c
1. Job.5.14.
15.

c
Job.4.23.
24.

c
Psa.51.17.
11.14.5.18.

c
1. Col.20.12.
2Pe.6.7.

d
Rom.8.26.

d
Jam.1.6.

d
2Pe.31.24.
2.11.9.10.

d
11.12.13.

d
1. Job.5.25

e
Luke.18.1.

e
2.3.4.5.6c.

e
Rom.12.12

e
1. Tb.5.17

e
Eph.5.13.

e
Col.4.12.

e
2Pe.1.15.12

f
13.14.15.

g
Jam.4.3.

g
Rom.8.16.

Mat. 6.9

sc.

Luk. 11.7

sc.

Mat. 6.9

sc.

things be h contained in the Lordis
prayer.

Question.

Rehearse the Lordes prayer.

Answer.

Our Father which art in Heauen,
halowed be thy name : Thy king-
dome come , thy will be doone in earth
as it is in heauen . Give vs this day our
dayly bread . And forgiue vs our tres-
passes , as wee forgiue them that tres-
pass against vs . And leade vs not into
temptation , but deliuer vs from euill .
For thine is the kingdome , and the
power, sc the glory, for euer and euer .
Amen.

Question.

What doest thou desire of God in this
Prayer.

Answer.

I first , I desire of our heauenlie
father , that his name may bee ha-
lowed : first in his excellent works ,
which is , when wee acknowledge ,
a his mercie , wisedome , justice , and
providence , that he alone worketh ,
al thinges :

al thinges: and that b onelite the
Lorde God he had in honour, all o-
ther set aside. Seconde, that his
name may be glorified in our God-
lie living and conuersation.

^b
30th. 1.24.
14.15.
1.30.5.21
30th. 1.9
10.

2 In the second petition, wee desyre
that God his kingdome may come,
that is, that he will declare him-
selfe to be King ouer his d Churche:
in gudging and defending it, in in-
creasing of the number of the faith-
full, in c thrusting soorth labou-
ters into his hatuest, and blessing
theyr laboures, and d suppreſſing
the rage of the wicked tyrants. Se-
conde, that he wil exercise his king-
dome severally in euery one of vs, g
killing sinne in vs, and all worldly
care, and renewing vs to righteous-
nesse of lyfe.

^c
Cai.52.5
C.30.36.10
Rom.2.14.
^d
20th.3.2
11.5.19.21.
11.31.32.33

3 In the third petition wee desyre,
that Gods will may be done, that
is, that we may h willinglye in all
things resigne our selues to Gods
will without murmuringe or grud-
ging.

^e
1.30.3.3
20.16.20
^f
20.8.10.11
3.1.6.6
1.30.5.8.9.
3.

30th.

In

^h
Lub.22.42.
Tim.2.12.
1.10ct.4.2.
1.30th.1.17

Gen. 3.19.
Eph. 4.13.
1. Cor. 2.
9.10.

Ps. 14.5.15
145.27.31
105.26.
Col. 3.1.
1918.78.13
39.20.19.
30.21.15.
24.107.
3.2.3.

Eph. 1.7.
2. Joh. 5.13
20. m.
Rom. 8.15.
11. 8.18.39
Mat. 6.45
et. 6.14.15.
Eph. 6.36
3. Jam. 2.13.
n.
Mat. 6.14
15. et. 5.23
24. 44.
Rom. 12.19.

4 In the fourth petition wee praye
that he will give unto vs, i wal-
king faithfully in our calling, our
dayly bread, that is, alik thinges
needfull for our lyuynge for this pre-
sent life.

5 In the fift petition wee pray that
our sinnes maye bee forgiuen vs,
that hee will not laye to our charge
our sinnes, nor the punishmente
due to them, but that hee will ac-
cepte the death and passione of
Christe as the full satisfacion for
our sinnes, and that we may here-
of haue full assurance in our con-
science, that the punishmente of our
sinnes is fully discharged in Christ,
and therefore freely forgiuen vs
to vs, as m surely as wee do for-
giue others: & that wee may loue
one another, from the bottome of
our hearts all desire of reuenge set
asyde.

6 In the syrt and laste petition we
do pray God that hee will not leade
vs into temptation, but deliuer vs
that

that is, that her o wold not bring us
further, into the battayle with our
spirituall enemys, then we by hys
holyn sprytte shall be able to preuaile
and ouerceme.

1. Rom.16.28

2. 1 Tim.4

17. 1 Cor.16

Ep.6.19

11.

1. Cor.10.13

2. 1 Pet.1.9

Question.

*And why is this added. For thine is the
kingdome, the power, and the glory,
for euer and euer, Amen.*

Not onely to kindle in our hearts
to despise the glory of God: but al-
so to teache vs that this prayr is
grounded vpon none other, then on
God onely: and that we should not
thinke the kingdom of God to bee
weake & vnynde of force and myght.
Also that he is onely to bee honou-
red, praysled & glorified, and that his
power is infinite, perpetuall and e-
uerlasting. And in thys word Amen,
is expressed the seruent desyre
to obtaine those thyngs which we
alre of God, and our hope is con-
firmed, that those thyngs which
we alre are graunted vnto vs, by
which

1. 1 Cor.16.29,3

18. Rom.11.36

b 19. Psal.114.7

c 20. Deu.6.13

21. 1 Cor.16.18

22. 1 Cor.16.19

23. 1 Cor.16.20

24. 1 Cor.16.21

25. 1 Cor.16.22

26. 1 Cor.16.23

27. 1 Cor.16.24

28. 1 Cor.16.25

d 1. 1 Pet.5.11

2. 1 Cor.16.14

3. 1 Cor.7.12

which our consciences is pacified,
and so we end our prayers.

Question. **Tell me now brefely the effect of all
thou hast saide.**

Answer.

By the ten commaundementes I
see my myserable estate, that I de-
serue death, damnation & and the
cuttle of God, which must needs be
paide, because God is iust & whiche
as I my selfe am not able to pay. it,
the holy Ghost through the preaching
of the gospell worketh in me fayth,
which assureth me, that the sonne of
God being made man for me: hath
euuen in my nature suffered what so
ever my sins deserued, & hath made
me with him the childe of God, and
helyre of everlasting life. Whereof
least I shoule doubt or waver he
hath appointed two sacramentes,
as outward signes & tokens to her
seene and felt of me; that as surely
as I be my selfe made partaker of
them outwardly: so the holy ghoste
inwardly

into worldling infirmitie and age. I shoulde
not deigne to be a man to be par-
taker of worldling vanities, with all
his beverides, his rauishers, eightie-
ousiders, and holynes to be mine, that
in him and thorow him I shal haue
life euerlastyng. And thus bearing
borne a newe into this lively hope,
by the holy Ghost my mates shoulde
be discerned and guided by the same.

155 A prayer conceyfing
the lym and efficacys
of Christ **Calcedon** when is entred
upon a gret and florid glorie and wil
so much as at every tyme of sacrament
am delidren from the bodye of sinnes
and wickednesse; I beseeche thee in my
eye sette before myne eyes alwayes the
remembrance of thy iudgement seates
and my selfe shal be shamed to shew my face
Iye liften up to consider my selfe in these
daungerous **Hand**es; thinking the terrible
punishment of my sinnes, and the terrible
grovyness of my iniquitie. I may
not be delidren by thy grace upon
Jesus Christ, and I am my selfe deli-
red and comforted by thy grace, and due to
them, who shal be delidren by ha-
ly spirite in me: I am fully gured in
my soule and conscience, that the curse,
condemnation and death whiche these my
sinnes deserve, is fully payde, suffered and
oner.

overcome in Christ, that his righteousness
obedience, and holynesse is mine, and
what soever thou hast wrought for mans
saluation is wholly mine. Strengthen then
this faith in me daily more and more, that
I may in wardly keepe comfort and conso-
lation in my self, that I feare thy holy spirite
bears recorde unto my spirite; that I am
thy Chyld, grained in the body of thy
Sonne, and make with hym fellow heire of
thee everlasting kingdomme. So moche in
meby thy holy spirite that daly more and
more I may feele sinne dye of mee, that I
doe not delight therein, but daly may
grome under the burthen therof: utterly
despisedest, and loth sin, let my sense and
all y^e powers of my soule and my body against
sin, and have my full delight, joy, comfort
and pleasure in those thinges which bes-
towable to the full. And as I may walke
as becommeth the Children of light, lo-
oking for thy good tyme, when it shall
befall me to call me to thine everlasting
kingdomme and thy eternall life. . . .

in my chiefe graunt before me, for
Solas Chayles sake,
my Lord and Sa-
muel.
M. D.
M. C.

A short Instruction to
learne the Figures in numbers, necessary
for the finding out of the notes
in the margin of the Bounding and ends
of any other.

1	one	The places
2	two	2 3 4 5 6 7 8 9 0
3	three	3 2 1 0
4	four	4 3 2 1 0
5	five	5 4 3 2 1 0
6	six	6 5 4 3 2 1 0
7	seven	7 6 5 4 3 2 1 0
8	eight	8 7 6 5 4 3 2 1 0
9	nine	9 8 7 6 5 4 3 2 1 0
0	nothing	0 9 8 7 6 5 4 3 2 1

As thus. The first place is of one thousand, the second place is of ten thousand, the third place is of one hundred thousand, and the fourth place is of one thousand thousand, or one hundred thousand thousand. Let this suffice for this time.

